

VIRGINALIA

OR

SPIRITVALL SONNETS

in prayse of the most Glorious

VIRGIN MARIE,

vpon euerie seuerall Title

of her Litanies

of Loreto:

*All or most part of the principall passages
therein confirmed by the euident testi-
monies of the ancient Fathers,
to preuent the obiections of
such, as vsually detract
from her deserued
prayses.*

By I. B.



What is more noble then the Mother of God?
what more glorious then she,
whome Glorie hath chosen?

S. Ambr. lib. 2. de Virg.

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**A Catalogue of such Fathers, as hereafter
are alleadged; together with
the age; they liued in.**

<i>Iustinus Martyr; liued Anno Domini</i>	110.
<i>Origenes.</i>	130.
<i>Gregorius Neocæsariensis Theomaturgus.</i>	160.
<i>Methodius Tyri Episcopus.</i>	160.
<i>Arbanasus.</i>	310.
<i>Ambrosius.</i>	370.
<i>Ephrem Syrus.</i>	370.
<i>Gregorius Nazianzenus.</i>	380.
<i>Epiphanus.</i>	380.
<i>Gregorius Nyssenus.</i>	380.
<i>Hieronymus.</i>	390.
<i>Rossinus.</i>	390.
<i>Augustinus.</i>	400.
<i>Chrysostomus.</i>	400.
<i>Sophronius Hierosolymitanus senior.</i>	400.
<i>Proclus Constantinopolitanus.</i>	430.
<i>Cyillus Alexandrinus.</i>	430.
<i>Petrus Chrysologus.</i>	440.
<i>Leo Magnus.</i>	450.
<i>Theodoretus.</i>	450.

Concilium Calcedonense.	453.
Titus Boſtrenſis Episcopuſ.	460.
Baſiliuſ Seleuci.	460.
Cryſpianuſ Hieroſolymitanuſ Presbyter.	500.

Fulgentiuſ.	500.
Euthymiuſ Eremita.	540.
Andreas Cretenſis Episcopuſ.	560.
Heſychiuſ Hieroſolymitanuſ.	580.

Gregoriuſ Magnuſ.	590.
Eutychianuſ.	600.
Iſidoruſ Hiſpalenſis.	620.
Sergiuſ Hierapolita.	640.

Beda.	700.
Ioanneſ Damascenuſ.	710.
Alcinuſ Angluſ.	750.
Eliuſ Cretenſis.	780.

Idiota.	800.
Anſelmuſ Cantuarienſis.	1080.
Bernarduſ.	1130.

Virginalia, or, Spirituall Sonnets,
in prayse of the most glorious Virgin

M A R I E

vpon euerie seuerall Title of her
Litanies of Loretò.

S O N N E T I.

SANCTA MARIA.

MARIA, (a) glorious sea-starre; thy cleare sight
Guides vs vpon the world's tempestuous waves;
And through the dreadfull shades of sinn's darke
In th' port of blisse our crasie vessel saues. (night
Thy sacred name most aptly doth inferre
A bitter sea, t' expresse thy seas of grief,
when thou beheldst thy Sonne, who could not erre,
As faultie dye, iudg'd worser then a thief.
Well art thou (b) Ladie stil'd, since by that Sonne
Thou (c) both in heauen and earth art powerfull
made

To ease their paines, who shall require thy ayde.
Help me ô then sinn's dang'rous shelues to shunne,
Giue me a feeling of my Sauour's paynes,
And let me be of those, whome thou retaines,

(a) *Maria is interpreted Starre of the sea: and she as a remarkable
starre shines brightly by the grace of a speciall priuiledge among the
waves of this wavering world. &c. S. Bed. ad Euangel. in festo
Annunc. Maria.*

(b) *Maria, which is interpreted Lady or one that giveth light &c.
Isidorus Hispal. de uita vel obitu Sancti. c. 48.*

(c) *Power is given to her both in heauen and earth, which power is, to
be able to helpe vs. S. Bernard, serm. 1. in Salu. Regina.*

SONNET 2.

SANCTA DEI
GENITRIX.

MOTHER OF GOD : ô rare prerogative ;
 O glorious title ! what more speciall grace
 Could vnto thee thy deare Sonne dread God giue
 To shew how farre thou dost (b) all creatures passe ?
 That (c) mightie Power with in the narrow folde
 Did of thy ne're-polluted wombe remaine,
 Whom, whiles he doth th' all ruling scepter holde,
 Nor earth nor yet the heauens can contayne.
 Thou in the spring-tyde of thy age brought'st forth
 Him, (d) who before all Matter, Time, and Place,
 Begotten of th' eternall Father was.
 O bethou then, whyle we admire thy worth,
 A meanes vnto that Sonne not to proceede
 In rigour with vs for each sinnefull deede.

(a) *Holis Mariae theotokos* (the mother of God) who holds nosse, is an hevenlike. *Concil. Calced. Act. 5.*

(b) *Maria* by the dignitie of her election transcends all highs of a chosen creature. *Grog. c. 1. l. 1. rog.* Mary excelled all women in *veritas. Iustin. quæst. 156.*

(c) *Who hath seene? Who hath heard the like?* God, who cannot be containd in a place, dwels in a wombe: whom the heauens doe not receive, a Virgin's wombe comprehends. *Proclus Constantinop. de mas. Christi*, she was truly blessed, who was greater then heauen, stronger then the earth, wider then the world. For she alone comprehended God, whom the world containeth not. *Ec. Petrus Chrysost. str. 143,*

SONNET 5

SANCTA VIRGO
VIRGINVM.

VIRGIN OF VIRGINS, thou the (a)
first didst make

The sacred vowe of spottles chastitie,
Through which example manie now forsake
The vaine world's frayle delights to follow thee,
In the whole course of thy liues blessed race,
All the perfections of (b) virginitie,
As in a fayre vnblemish'd looking-glasse,
In their true coulours well reflected be.
Yet, though a Virgin, thou a Mother wast,
Whose fruitfull mayden wombe sent forth a ray
Of heauenlie beames, which all Hell's errours
char'd.

Daigne, Virgin-Mother, to thy Sonne to pray,
That he would grant, thy great Integritie
May be a salue for our Impuritie.

(a) Is was by a diuine gift giuen to our Ladie, that she the first amongst
women should offer up to God the glorious present of Virginitie. Bede,
ad Euangel. in Annunc. Marię The same is confirmed by S. Hieron.
ser. 1. de Assumptione Marię Bede. l. 1. in Luc. c. 3. Hom. 1. de
genuis gaud. Russ. 3. in Cant.

(b) Let the Virginitie and life of Marię be as in a picture described to
you, from whence as in a looking glasse the beames of Chastitie and
forms of vertue doe yeeld a glorious reflection. Ambro. l. 2. de Virg.

S O N N E T 4

MATER CHRISTI.

MO THER OF CHRIST; thy vertuous
life deseru'd

That light through thee should to vs all appeare;

And that thou shouldst before all others beare,

Him, who by death from death our soules preferu'd.

CH R I S T is the oyle pow'd out, whereby we liue;

Which yeelds vs light our grieuous faults to see,

Which cures our sinnefull soules, and settvs free

From Hell's dread paines, & doth new forces giue.

In thee, Chaste Mother, this most sacred, pure,

And soueraigne oyle, this pretious salve, did growe,

And from thee to all sinne-sicke mortalls flowe.

Request of him our spirituall wounds to cure,

To feed our hungry soules, and foot-steps guide,

That from his blessed wayes, we ne're may slide.

MATER DIVINÆ GRATIÆ.

MO THER OF DIVINE GRACE
we iustly may

Stile thee, most gracious Ladie, since within
Thy heauen-like womb free from all guilt of sinne
The great Dispenser of all Graces^(a) lay,
Graces chief treasure rested in thy hart,
What s'ere thou didst, was^(b) wholly Puritie,
Truth, Mercie, Iustice: ^(c) only vnto thee
Full grace was giuen, & others but in part.
From thy deare Sonne, by thee vnto vs all,
When for such gifts we doe our soules prepare,
All graces dayly distributed are.

Then let vs still, when s'ere we humbly call,
Be by thee heard; n'ere let vs pray in vaine,
But, when we aske for Grace, still Grace obtaine.

(a) *In that Virgin the treasure of all Grace was layd. &c.
Greg. Neocesary.*

(b) *Whatsoever was done in her, was all puritie and simpli-
citie, all grace and truth, all mercie & iustice, which looked
downe from heauen. Sophronius. sex. de Assump. Maria
apud Hieronymum.*

(c) *Grace is giuen to others but by (certain) portions, but in
Marie the whole plenitude of Grace infused itself all at
once. ibid.*

SONNET 6.

MATER PURISSIMA:

MOTHER MOST PVRE: thou pure
from any shewe

Did'st euer line of any sinnefull staine;
Gainst all th' assaults of our accursed foe
Thy verie (a) thoughts did victorious still remaine.
From actuall sinnes and from Originall,
Thy soule alone, except thy Sonne's, was free;
Yea the profoundest Doctours, when they fall
To speake of sinne, refuse to mention thee.
Thy soule and bodie now reioyn'd do (c) shine,
Next to thy greater Sonne, and much more pure
Then Cherubins or other powers diuine.

Endeavour, purest Mother, to procure,
That, when our soules with sinnes we tainte, we may
With flouds of teares wash all such spottes away.

(a) The mother of God was not so much as defiled at anie time
with filthie thoughts. Elias Creten. in orat. 4. Nazianz.

(b) When we speake of sinnes, we will not, for the honour of
our Lord, haue any question of Mary &c. Aug. de na-
tura & Gr. c. 66.

(c) All Christendome knowes that Marie is exalted aboue all
the heauens, and assuredly beleeuers, that she is placed aboue
the Quires of Angels. Ansel. de excell. Mari & Virg.

c. 4.

SONNET 7.

MATER CASTISSIMA.

MOTHER MOST CHAST thou art;
for thou alone

Of all thy sex a virgin (a) didst conceive,
A pure chaste Virgin broughtest forth thy sonne,
A Virgin also this frayle world didst leaue.
Thou (b) neuer didst (let Hell storme, shift, and lye)
After thy first-borne child a second beare; (eye,
Thou still wert (c) clearer then the world's bright
Or all the lights which turne on euerie sphere.
Thy chastitie's strong bands no strength could cutt;
Thou art the gate through which but Israel's God
Doth come and goe, yet still remaineth shutt.

Vouchsafe, chaste Mother, to diuert the rod
Of god's iust iudgements from vs, when we be
S'outhfull to imitate thy chastitie.

(a) She conceived a Virgin, she brought forth (her child) a
Virgin. Leo magn. ser. de Nat. Domini. c. 2.

(b) After that Mary once conceived and brought forth her
child, she neuer bore any more, neither knewe she man,
though some dosing fellows are not afraid to say, that the
Virgin herself conceived an other child &c. Athan. ser. in
descriptione S. Mar. & Ioseph. item. Cyrill. Alexand. l. 2.
de rella fide ad reginas. Ambr. de uirginitate institut. c. 5.
Hiero. ad c. 44. Ezech. with many more &c.

(c) The Virgin-Mother of God, purer then the beames and
brighnes of the sunne. Ephr. orat. de laud. sanct. Dei matris.

(d) This is the closed Oriental gate, through which the Bishop
alone comes in and goes out, yet it still remayneth shutt.
Hiero. ad c. 44. Ezech.

MATER INVIOIATA.

MOTHER INVIOIATED; (a) who
can be

A perfect mother, and yet vndefil'd:

Did euer any aged woman see

A maide at once and mother of a child?

None but thy selfe, great Mother, thou alone

Of all thy sex this title canst receaue;

Thou only free from all (b) contagion

Of bodie's touch, a bodie didst conceaue.

Thy spotles (c) chastitie did not impeach

Thy wondrous child-birth, nor that birth againe

Make in thy Virgin's fortresse any breach.

Pray, we beseech thee, that we may refraine

From each lasciuious, fond, impure desire,

And to thy puritie in part aspire.

(a) Origen writes in this sort in his Homilie 1. in diuersos.

(b) What is more chaste then she, who hath brought forth a
bodie without pollution of bodie? Ambr. l. 2. de Virginibus,

(c) The same is both a Mother and a Virgin, neither did her
Virginitie take away the child-birth, nor the child-birth
dissolue her Virginitie. Greg. Nyssen. 2. in nat. Christi.

MATER INTEMERATA.

MO^TH^ER VNSPOTTED, thou art
 Moyse's (a) bush
 Which flam'd indeede, but was not burn'd at all;
 Thou art that woman, whose blest seede should
 (b) crush
 The serpent's head, for to repaire our fall.
 As in hote fornace Israel's three (c) yong-men
 Th' Almightyes prayes did vntouched sing;
 And as (d) to Daniel in the lyon's den,
 The doore shutt. Abacuc did victuals bring:
 So to redeeme the forfait of the tree,
 Thy virgin-wombe true God true Man did beare
 Without all touch vnto thy chastitie.
 Grant that we may, ô spotles Mother, feare
 To come before thee with a spotted, foule,
 A sinne-infected, vnprepared soule.

(a) As in time past the bush &c. and as the 3. Children &c.
 or as to Daniel &c. So did this Virgin also bring forth God,
 yet remained vntouched &c. Origen. Hom. in diuersos.
 Exod. 3.

(b) By thee, o more then blessed Virgin Marie, the diuel is
 overcome and troden downe, because it is written of thee;
 she shall bruse thy head. Idior. contempl. de B. Mar. c. 4.
 item Genesis. 3.

(c) Daniel. 3.

(d) Daniel. 14.

MATER AMABILIS.

AMIABLE MOTHER, Louelic, chaste,
and (a) faire

Faire through the beautie of that speciall grace,
And those rare vertues, which without compare
Thy bounteous Sonne in thy blest soule did place.
Faire through thy spotles pure (b) Conception,
Made for the temple of Heauens soueraigne Lord,
Faire through the wondrous Generation
Of th' Father's glorie, the Eternall Word.
These and thy other graces do inflame
Each vertuous hart so with thy sacred loue,
As all praise honour, and respect thy name.

Let vs not then, sweet Mother, backward proue,
While in this wretched vale of teares we liue,
To yeald thee that, which all the world doth giue.

(a) *Thou art all faire, ô my friend, and no spot is in thee.*
Cant. 4. 7.

(b) *Thou art all faire in thy Conception made onely to this end,*
that thou mightest be the temple of the highest God. Idiot.
contempl. de B. V. c. 2.

MATER ADMIRABILIS.

ADMIRABLE MOTHER,^(a) wonder
of the earth,

Wondrous in thy admir'd Conception,
Wondrous alike in thy most blessed Birth,
Thy course of life, death, and Assumption.

What is more wondrous then that thou a mayde
Didst beare a childe, and yet a mayde remain'dst?
Is ought more strange then that it may be saide:
Thou him, (b) whom nought could circumscribe,
contain'dst?

All thy discourfes, nay each very thought, (were,
Much more thy deeds, most rare and wondrous
And farre aboute our common merits wrought.

Grant that thy wondrous vertues may appeare
So liuely to our minds, that when we neede,
We, how to liue, in them may patterns reade.

(a) *This Virgin is truly the great wonder of the world. Chrys. hom. in Hypopauron Domini.*

(b) *Thou art the circumscription (that I may so say) of him, who cannot be circumscribed &c. Thou art the comprehension (or conreyner) of him, who containes and comprehends all things. Methodius Tyri Episcop. orat. in Hypag. Domini.*

MATER CREATORIS:

MOTHER OF OUR CREATOR;
 he, who first

Did build the house, himself was borne therein;
 Thy purest (a) wombe without a breach he
 pearc't,

By whom thou hadst before created beene.

He, who fills all things, to whose powerfull might
 All creatures bowe, thy help oftimes (b) receau'd:
 Thou that GREAT-ONE, great Mother,
 broughtst to light,
 Who (c) long before all ages was conceau'd.

At thy most chaste Annunciation,
 Thou, what he had not, vnto him didst giue,
 Who nothing wants: his Incarnation.

Grant that we may, not only while we liue,
 But also at our death, partakers be
 Of the blest fruit of this great mysterie.

(a) Only Christ did open the closed gate of the Virginall wombe;
 which notwithstanding all wayes remayned shut &c.
 Hier. l. 1. aduers. Pelagianos c. 2. item Ruffin. in expl.
 Symb. & alij.

(b) He who fills heauen & earth, is become needie of thee.
 Method. or. in Hypag. Domini.

(c) Thou in the end of times broughtst forth him, who was
 conceaued before all ages. *ibid.*

(d) Thou didst lend to God his admirable Incarnation, which
 sometime he had not. *ibid.*

MATER SALVATORIS.

MOOTHER OF OVR SAVIOVR;
thou before all others

Wast chosen^e beare the ranfome of vs all;
For which all Nations farre about all (a) Mothers
That euer were, thee euer blessed call.

Th' (b) eternall Fathers Sonne, by whom we see
Our ancient foe's malicious spleene repress,
That hidden, sacred, wondrous mysterie,
To wretched mortals thou didst manifest. (c)
Thou art that glorious (c) clowd, from whence did
That radiant lightning, whose resplendent rayes
Clear'd all the world, which did in darknes lye.

Be thou a meanes, blessed Mosher, when we praise
Thy heavenly vertues, we may vices hate,
And thy perfections truly imitate.

[a] *Thou art truly blessed who alone amongst all Mothers, wast
chosen to be Mother to thy Creator. Andr. Crer. orat. in
Ann. B. Virg.*

[b] *Thou didst disclose to the world the Sonne of the invisible
Father, by whom all peace is restored to vs: a hidden saviour,
& an ineffable mysterie. Method. Episc. Tyri. or. in Hyp.*

[c] *O blessed virgin thou art a bright clowd, which brought
from heauen that most cleare lightening, Christ to illuminate
the world &c. Epiph. serm. de Land. B. V.*

VIRGO PRVDENTISSIMA.

VIRGIN MOST WISE thou rightly
 maist be stild,
 Since thy rare wisedome did anticipate
 So farre thy yeares, as yet a tender child,
 Thy self to God thou diddest consecrate.
 Thou, to thy wisedome's neuer dying praise
 Treach the Conception(b) of th' Eternal's Sonne
 Did'st the high mountaine of thy merits rayse
 About all Saints, euen to th' Almightyes throne.
 Where like(c) a prudent Hester without cease,
 Thou dost before thy sweet Sonne humbly pray
 For our poore sinn-enthralled soul's release.
 Obtaine, most prudent Virgin, that we may
 Prepare our selues a right, to tast the fruit
 Of this thy, till th' world end, nere ended suite.

(a) *libr. de orru Virg. apud Hieronymum.*

(b) Is not Mary a high mountaine, who to the end shee might
 reach the Conception of the Eternall Word, raised vp the
 topp of her merits above all quyers of Angels, euen to the
 throne of the Deitie. *Greg. mag. l. 1. Reg. c. 1.*

(c) *Esther. 6. 5.*

VIRGO VENERANDA.

VIRGIN MOST VENERABLE,
thy Royall race,

Thy vertuous life, and now immortall rayes;
Deserue farre better, then all humane race,
Ciuill, Religious, and Cœlestiall prayse.

Thou art the (a) bridge, by which God came to man;

Thou art the second Adam's (b) paradise;

To thee (so high a place thy merits wanne)

Next (c) vnto God, chiefe honour doth arise,

Who but an Atheist will refuse to serue

So great a Mistresse; who doth euery way

Such supreme honour worthily deserue.

O let vs then, great Virgin, while we stay

In this frayle world, thy humble agents be,

To moue thy greatest foes to honour thee.

(a) This alone is the bridge, by which God descended to man,
Prod. Constantinop. hom. de Nat. Christi.

(b) This is the spiritmall paradise of the second Adam. *ibid.*

(c) For, God only excepted, thou art above all. *Epiph. serm. de
land. B. 7.*

VIRGO PRÆDICANDA.

VIRGIN MOST WORTHIE PRAISE,
by much more great

Then^(a) men, then Saints, or Angels can explaine:
For in thy blessed wombe he fix't his seat

Whom all the earth's huge mass cannot sustaine.

Thou the Mediatrix^(b) art twixt God and man;

By thee whole Nations^(c) are to penance brought;

The All-creator first with thee beganne,

When he the world's desir'd Salvation wrought.

Thou th' interposed^(d) wall of hate did'st raise

Twixt God & man; thou heauen ioynd'st to earth;

What can be greater? what more worthie praise?

Aske thy deare Sonne, we may eu'n from our birth

(Through these and all thy merits) ere we dye

For all our sinfull courses satisfye.

(a) A beauenlie and earthlie tongue, no nor the tongue of Angels, can suffice to rehearse thy praises. Epiph. Serm. de laud. B. V.

(b) For she is the Mediatrix of heauen and earth, who naturally accomplished the union. *ibid.*

(c) Through Marie Nations are brought to penance. Cyrill. Alex. Rom. Ephes. in Nestor. habita.

(d) Hayle thou who passing as Mediatrix betwixt God and Man, procurest that the interposed wall of enmitie may at length be overthrowne, & earthly things ioyned to Celestiall. Basil. Selutius, or. in Annun. Dei.

VIRGO POTENS.

VIRGIN MOST POTENT: from that
 powerfull Lord,
 Whom dwelling (a) high in heaven thou
 didst conceale
 Low vpon earth, thou still dost power (b) receaue;
 To all, that craue thy ayde, thy ayde afford.
 Through thee th'Infernal(c) troupes are put to flight;
 Through thee curst Sathan did from heauen fall;
 Through thee all those, who nought adored at all
 But senseles Idols, now belieue a right.
 By thee thy Seruants well rewarded are,
 And also diuers, who thy power (d) decide,
 Receiue by thee due payment for their pride.
 Grant we may haue, great Virgin, still a care
 To feare and reuerence thy most powerfull name,
 And striue in others to effect the same.

(a) She vpon earth conceined God dwelling in heauen. Epiph.
 serm. de laudibus. B. V.

(b) Vid. Sancta Maria, ar (c)

(c) By whom Diuells are put to flight, by whom the Diuell
 rempter fell from heauen, and by whome all creatures pos-
 sessed with the rage of Idolls, are brought to the knowledge
 of the truth, &c. Cyr. Alex. hom. 4. phes in Hest.

(d) Danrelius rom. 21. Exempl. rum lit. 68.

SONNET 18.

VIRGO CLEMENS.

VIRGIN MOST MERCIFVLL,
most milde, and meeke;

The ioy of euerie well-affected minde
What sinner e're to thee did humbly (a) seeke
Who thy assistance did not readie find?
Thou (a) art the hope and comfort of vs all;
Thou art a quiet haven shut to none;
To such, as penitent for mercy call,
Thou (b) by thy prayers dost reconcile thy Sonne.
Thee (c) the whole world with vnifortune consent,
The pledge with God of their true faith hath made;
Nor doth thy fauour frustrate their intent.

Mercifull Virgin, let it not be said,
That only we misse that, which all men haue,
But (d) guide our steps, and foules vouchsafe to
saue.

(a) Thou art the help of those, who sinne & who are destitute
of ayde: thou art the haven of them, who are troubled with
a storme, the comfort of the world, & the hope of such as
line in the world. *Ces. Ephr. orat. de laud. B. V.*

(b) Reioyce o diuine refuge of reconciliation betwixt God and
men. *And. Cret. orat. in Annunt. B. V.*

(c) The world hath made thee the pledge of their faith with
God, *Ces. August. de SS. serm. 18.*

(d) Represse, O B. Virgin, my temptations, order my life after
a pious and holie manner, and cause that by thy directions,
I may attaine to heauenlie beatitude. *Io. Damasc. or. 1. de
Nat. Mari.*

VIRGO FIDELIS.

VIRGIN MOST FAITHEVLL:
 in that vertue none
 Could euer neere be paralell'd with thee.
 Faithfull thou wert in that from perils free
 Thou still preferu'dst thine, and th' Almighty's
 Sonne.

When at his passion he was left alone,
 Thou faithfull follow'dst to th' erected tree;
 Who askt' thee ere his Patronesse(b) to be,
 Whose wishes thou did'st frustrate? surely none.
 Thou still art true, still faithfull vnto all,
 Who faithfull aske thy aide; and oft prevents
 The foe's deceits, which may our soules enthrall.
 Second then our good and iust intents,
 Direct our actions all, and doe not faile.
 To (c) garde vs, least against vs Hell preuaile.

(b) *who hath, O Lady, hoped in thee, and was after ashamed? or what man hath faithfully implored thy almighty help and was ever forsaken. Surely neuer any. Eutychianus in vita S. Theophili.*

(c) *Defend me, O from the eternall fire and darknes free me. Greg. Naz. in Tragedia.*

SPECVLVM IYSTITIÆ.

LOOKING-GLASSE OF IYSTICE:

he^r who would

Forsaking vice a vertuous course embrace,

May in thy ^(a) life, as in a spotles glasse,

The perfect shape of vertues all behold.

Thou art the ^(b) glasse, through whose pure christall
came

The glorious Sunne of Iustice from the Skye,

T^e enlighten those who in sinne's shades did lye,

And with his rayes their frozen harts inflame.

No pale infernall spleene; though it repine

To see thy luster, can impose one staine

On thy pure splendour, but thy beames will shine.

O let vs still before this glasse remaine;

That, when we rise from sinne's dull sleep, we may

Learn our naked soules with vertues to array.

(^a) Such an one was Marie, that the life of her alone is the instruction of all men. Ambr. de Virgin. vide etiam de hac re S. Virgo Virg.

(^b) Reioyce o mirrour, through which they, who were in the thick shades of sinne, receiving the sunne of Iustice coming from heauen, were enlighened, And. Cret. or. in Annunc. B. V.

SEDES SAPIENTIAE.

O SEAT OF WISDOME: heauen's
 supreme Lord,
 Th' eternall's Wisedome, he who did beget
 All things of nothing, only by his word,
 Esteem'd thee (a) worthie t' be his sacred seate.
 That heauenlic (b) treasure, where all treasures lye
 Of God's high wisedome, in thee seated was;
 In thee he did our fraile humanitie (place)
 Espouse, (c) not press'd through (d) straitnes of the
 Besides thou maist be called Wisedome's seate,
 In that great wisedomes euer flowing Well,
 In streames of grace, into thy Soule still fell.
 O doe thy Sonne (Wisedome's great throne) intreat
 That he would please sometimes to be our guest,
 And sometimes in our crasie Soules to rest.

(a) *Marie is a glorified Seate & worthie of God, which can
 by only the eyes of the minde be seene. Merb. in Tbronis.*

(b) *In whom be all the treasures of wisedome and knowledge
 hid. Coloss 2. 3.*

(c) *Reioyce, o bed chamber, in which Christ espoused humani-
 tie. And. Cret. or. Ann. B. V.*

(d) *Marie excelled eny one so much that she receiued God
 himself the Word (very willing to be receiued) whom
 she comprehended citra ullam loci angustiam. Without any
 straintesse of place. Hesychius Hierosol. or. 1. de Sancta
 Maria Deipara.*

SONNET 22.
CAUSA NOSTRÆ
LÆTITIÆ.

CAVSE OF OVR IOY : th' Serpent (a) did
 Eue seduce;
 Thou vnto Gabriel humbly gau'lt consent;
 But Eue's seducing, death and discord, sent;
 Thy prompt obedience, life, and settled truce.
 She made vs (b) sick; thou brought vs present health;
 She sinne, thou merit, to the world did'lt bring.
 She made vs weepe, thou gau'lt vs cause to sing:
 Our soules she rob'd but thou increas'd our wealth
 In brief, thou art that instrument (c) of ioy,
 Which Eue's sad curses did to blessings turne,
 And makest vs (if we will) we ne're neede mourne.
 Help vs, we may our talents so employ,
 That, when we doe this house of cares forsake,
 We may with thee of heauenly ioyes partake.

(a) *The Serpent seduced Eue, Marie consented to Gabriel, but the seducing of Eue brought death, the consent of Mary brought life. Ioannes Chrys. ser. de Gen. & interdict. arbor. ad Adam. item: Life was restored by Mary, which had beene slaine by Eue. 16.*

(b) *The mother of our kind brought paine into the world, the Mother of our Lord brought to the world health. Eue the authour of sinne, Mary the author of merit. Aug. de Sanctif. serm. 18.*

(c) *Reioyce, & instrument of ioy, by which the sad Sentence of execration is changed into the pleasant indgment of ioy. And. Crer. or. in Annun. B. V.*

VAS SPIRITVALE,

SPIRITVALL VESSELL ; thou did'st so
containe

All spirituall riches of celestiall grace,
That to the height of thy most glorious place
None of thy sex e're could, e're can, attaine.
Thy vessell's beautie thou did'st n'ere deface
With any sinfull death-importing staine;
But still thy heauenlic lustre did'st retaine
And all foule soule-deforming vices chase.
Which to effect thou did'st more grace obtaine,
In that thou wa'st to beare so long a space
The sole procurer of our spirituall gaine.
Graunt we may still (ô spirituall vessel) trace
Thy spotles pathes and neuer striue in vaine
From th' impure stench of loathsome sinne t' re-
fraine.

(a) No woman euer did, not euer shall obaine so much grace
as the Mother of our Lord. Tir. Bostrensis ad c. 1. Luc.

(b) There was neuer any filth, vice, or sinne in thy glorious
soule.

(c) Marie receiued more grace vnto her to overthrow Sinne,
who deserved to conceive & bring forth him, who it is eu-
ident had no sinne. Aug. de nat. & grat. c. 36.

VAS HONORABILE.

HONORABLE VESSELL which
th' eternall word

Did for his owne, best seruice only frame,
And vnto thee on eu'ry syde afforde.

The glittering (a) luster of a heauenly flame.

Thou art that pretious vessell which to man
Did from the skye life-giuing M A N N A beare,
In thee th' Almighty's mighty sonne began
A health to all, who doe his dread name feare.

Thou art that honour'd vessell which (c) contain'd
Th' water of life; in thee that powerfull One,
Which allthings fills, whole & intyre remain'd.

Help vs to be (most honour'd vessell) prone
To vertue euer vnto vices slowe,
And perfectly our imperfections knowe.

(a) *Hayle d cleare and beautifull vessell
of God. Epbra. orat. de laud. Deipara.*

(b) *Hayle full of grace which art a goulden vessell contain-
ing beauenly Manna. Epipha. Ser. de laud. Deip.*

(c) *Hayle thou who art a pitt of euer lining water. Chrysos-
presb. de laud. v. Maria.*

V A S I N S I G N E
D E V O T I O N I S.

R E N O W N E D V E S S E L L O F D E V O T I O N
 Fountaine (a) of Sanctity which euermore
 With ne're decreasing Springes of grace dost runne
 Weake soules to wonted vigour to restore.
 Thy great C R E A T O R by (b) abundant streames
 With ouerstrain infused into thee
 Like to the glorious Sunn's cleare-shining beames,
 Deuoutest flames of fervent Charity.
 Whose neuer-quenched heate, dispersed still
 Amongst vs, doth our frozen hearts inflame,
 And our cold brest with true deuotion fill.
 Our dayly actions (sacred vessell) frame
 So that wee may deseruedly aspire,
 To gaine but one sparke of so great a fyre.

(a) *Thou art truly the most copious well of all Sanctity &c.
 Method. orat in Hyp. dim.*

(b) *That most gracious Creator did shew us into the flames of
 most fervent Charity like certaine thickebeard beames of
 the sunne 16.*

ROSA MYSTICA.

MYSTICALL ROSE, diuinely white & red,

Whyte through the Candour of virginity
 Red through the heate of burning charity
 Whyte in thy spotlesse flesh, in mind still red.
 In following vertue's pure directiones, white;
 Red by thy trampling vpon vices head; (red;
 Through the care thou halt of our good courses,
 And by thy loue to thy Creator, white. (rise
 Thou from the Iewes, as from sharpe thornes, didst
 And through the word all banefull fumes expell,
 By thy rare vertues euer fragrant smell.
 Drive from our soules th' infectious stench of vice
 That wee before thy sonne may without feare
 Perfum'd (c) with vertues at our death appeare.

(a) Mary was a Rose whyte by virginity, red by charity
 whyte in flesh, red in mind; whyte through her following of
 vertue, red through her trampling on vices, whyte in pu-
 rifying her affections, red in mortifying the carnall.
 Whyte in louing God, red in having compassion of her
 neighbour. Bernard ser. de S. Maria.

(b) Rose, which art sprung from thornes, that is, from the
 Iewes, I haue filled all thinges with deuine sweet odours.
 Io Damasc. orat. 1. de nat. B. V.

Wee are the (c) good perfume of Christ in euery place.

TVRRIS DAVIDICA.

TOWER ^(a)OF DAVID, as thar pious king
 Did, for his cities strength, this tower erect,
 So spiritual DAVID thee to th' world did bring
 The holy Church (his citie) to protect.
 This tower protection through the towne did spread;
 By thee, according vnto Natures law
 In humane bodies, wee, from Christ the head,
 As by the necke, all spirituall victualls drawe.
 In DAVID'S tower all warlike armes were layd;
 Thou still art ready, as the Church'es sheed,
 Our soules against all Hell's assaults to ayd.
 Helpe then ô least wee vnprotected yeeld,
 Succour the weake, & those who humbly weepe,
 And flye to thee, in thy tuitions keepe.

(a) Thy wecke is as the tower of David, which is built with
 bulwarkes: a thousand targets hang one it, all the armour
 of the valiant. Cant. 4.

(b) Holy Mary succour the wretched, help the sainte harred,
 comfort those who weepe, pray for the people. &c. Aug,
 ser. 18. de Sanctis.

TVRRIS EBVRNEA.

IVORIE (a) TOWER, the (b) place's dignity
 Which thy deare Sonne did for sole thee rescue,
 Which thy graue mind's ne're moued constancy,
 This worthy title iustly doth deserue,
 Thou art compar'd to purest Ivory
 In that from (c) all, euen from the least foule stain
 Of eu'ry sort of sinne, thou euer free
 Euen from thy first giuen being did'st remaine
 Infinit valyes of Infernall shott
 Hell's cursed feenes discharg'd against thy brest,
 Yet neuer hope of least aduantage got.
 Permit vs euer when wee are oppress
 With fierce assaults of our ne're resting foe,
 That vnto thee wee may for succour got.

[a] Thy necke as a tower of Iuory. Cantic. c. 7.

(b) Thou therefore the nose of the Church art like so a tower,
 so wit, high in dignity & firme in granity. Bern. sup. [al.
 Reg.

(c) His Mother an immaculate Mother, an incorrupt Mother,
 an vntouched Mother &c. Orig. hom. 1. Diuinos. vid.
 Mater purissima at (a) (b) (c) &c. Regina confessorum
 at (6.)

DOMVS AVREA.

O HOVSE OF GOULD, as wisest SALOMON
 Th' Allmighty's temple did with great respect
 Adorne with gould, so thy farr wiser sonne
 With gould of vertue, thee, his (a) temple, deckt.
 Thou art that rare, then gould farr brighter, house,
 Where the two (b) natures both vnited were,
 Where our (c) humanity Christ did espouse,
 And first beganne our miseries to beare,
 Thou art the mansion both of heauen and earth,
 Thou art (d) Gods liuing temple, hee who was
 Before ought was, of thee receau'd his birth.
 Inuite my soule vnto this glorious place,
 That there she may with fruitfull wonder gaze
 Vppon thy merits gould-surpassing rayes.

(a) Reioyce & most beautifull temple of diuine glory, *Andr. Cret. Or. in Annunc.*

(b) This is the shoppe where the natures were vnited. *Proclus Const. hom. de Natiuit. Christi. Or. Serg. Hierap. Or. in nat. B. V.*

(c) This is the bed-chamber in which the word espoused humane flesh. *Procl. Const. hom. de Nat. Christi. Or. Andr. Cret. Or. in Ann. B. V.*

(d) Hayle & liuing temple of God: Hayle & mansion both of heauen and earth. *Io. Chrysost. Or. in Annunc. B. V.*

FÆDERIS ARCA.

ARKE OF THE COVNANT in that (a) arke
did rest

The tables of God's holy testament,
In thee, a farr more blest, farr richer chest
The Testament's great heire was willing pent;
Within that costly arke the lawes repos'd,
In thee thy sonne's heauen-giuing Ghospell laye,
In that was still th' Æternall voyce inclos'd,
In thee th' eternall word it self did stay.
That wood was (b) incorruptible, so thou;
Earthly decaying gould did that adorne, (scorne;
Thou didst all gould, which was not heauenly.

Suffer (c) me then, most sacred arke, to bowe
Before thee still, and with submissiue feare
Thy sohn's will thence in all my actions heare.

*What other thing shall we say the arke to be but S. Marie? For
the arke carried within the tables of the testament, but
Mary did beare the heire of the testament it self, that held
within it the law this the Gospell: that had the voyce of God,
this the word but the arke both within and without: did
glitter with the brightnesse of gold, but holy Mary shined
both within & without: with the glory of virginity: that
was adorned with earthly gould, this with heauenly,
Ambr. rom. 3. ser. 80.*

(b) Bern. ser. de Maria.

(c) Reioyce in new arke of God, in which the spirit of God
resteth. Arke wherein Christ our Noë kept his humanity:
Andr. Cret. orat. in Annunc. B. M.

IANVA CÆLI.

O GATE OF HEAVEN open vnto all,
 Who with the hammer of repentance knocke;
 Noe barr of malice, noe reuengfull locke
 Exclude (a) such soules as with submission call.
 Thou art (b) heauen it self, in thee 's heauen's glorious
 (c) gate,
 Through which that powerfull all reuealing eye
 Gods onely sonne past, when hee came to buye
 Our captiue soules at so extreame a rate.
 Eue (d) was the dore of death, through which to hell
 Diuers haue pass'd, thou art the (e) gate of life,
 By which in heauen millions now doe dwell.
 Help me, blest gate to cause a pious strif
 Here in the world, who first amongst vs shall
 At this most sacred gate for entrance call.

(a) *Vide; Virgo fidelis at (b)*

(b) *Reioyce & heauen, in which the sunne of glory shines.
 Andr. Crer. orat. in Ann. B. V.*

(c) *Mary is made the window of heauen, because through her
 god sent true light to (all) ages. Fulgent. ser. de laud. B. V.*

(d) *Whence death had the beginning of her entrance thence
 life makes herself a passage. Chr. orat. in Annunc. B. V.*

(e) *This woman the Mother of God is the gate of life, the foun-
 taine of light, and dissolues the fault of women. Damasco
 orat. 1. de Nat. B. V.*

STELLA MATVINA:

O M O R N I N G S T A R , when wee
this star behould

Wee are forewarned of th' approaching Sonne,
Thy glorious rising to the world foretold
The coming of a brighter Sun , thy Sonne.

The sky's most glorious star cannot compare
In glitt'ring clearnes with the morning star;
Al (a) Angels thou and grearest Saints that are
In glorie, worth, and place surpassest farre.

This star, though great, seemes to our eyes but small
So thou with thy profound (b) humility
Didst couer stil thy glorious Sanctity.

Rest in our soules bright star, and thither call
The Sunne of Iustice, that his heavenly light
May thence expell darke sin's Infernall night.

(a) *What is more holy then she? not the Prophets, not the
Apostles nor Martyres, not Patriarchs, not Fathers, not
Angels, not Thrones, not Dominations, not Cherubins,
nor Seraphins to conclude not any other thing amongst
visible or inuisible creatures can be found more great or
excellent then only shee. Ia. Chrys. Hom. in Hy. dom.*

(b) *Behould the handmaid of our Lord, be it done to me ac-
cording to thy word. Luc. 1. 38.*

SALVS INFIRMORVM.

HEALTH OF THE SICK, the impotent,
and lame

Thou oft hast heal'd, thou (a) cur'd the deaf and
blind:

What infirme person euer humbly came
To thee for help, who did not succour find?

In thy chaste wombe th' worlds al preserving King

The eternall heath did of our soules beginne:

Thou did'st to all the great (b) phisitian bringe,

Who cures the world from leprosies of sinne,

Thou by the vertue of that soueraigne fruite

Which thou brought'st forth (c) heal'd'st vp the
rankling soare.

Which by Eues fruite enpoison'd was before,

Heare o celestiaall bawme, thy patients suite,

That when we sinn-sick are, thou would'st be sure

T' entreat thy sonne to take in hand our cure.

(a) *Influ Lipsum in diuā Sichamiensī, fuit Africoli impr.*
Antwerpia, 1603.

(b) *By this (Virgin) & beloved, the phisician comes to those*
who are sick. la. Christ. pr. in Annus B. V.

(c) *Shee (Eue) gave the blowe, this (Marie) heal'd it. Aug.*
de Sanctis ser. 18.

REFV GIVM PECCATORVM.

REFUGE OF SINNERS, wee when e're
we haue

In cur'd the iust displeasure of thy Sonne,
To thy protection, there our selues to saue,
As to a Sacred Sanctuarie runne.

Thou pardon begg'st, (a) and where our merits are
Wholy defectiue, to entreat for grace;
Thou with thy owne supplies thy only care
Is how from vs thou may'st all perils chase.

Thou art the port, where wee may safely lye,
Th' speedy repayer of our wrecht estate,
To thee for ayd, and saueguard all do flye.

Open, blest refuge, thy compassion's gate,
That when wee are with Hell's assaults oppress'd,
Wee safe in thee may lye, and take our rest.

(a) If a man call vpon the name of the mother though the
merits of him that calls do not deserue that hee be heard, yet
the merits of the Mother make intercession that he may be
heard. *Ans. Cant. de excell. B. V. c. 6.*

(b) Thou art my port, o vndefiled virgin, and present helper,
lastly, I am wholly vnder thy custodie & protection,
Ephram. erat. de laud. B. V.

SONNET 33.

CONSOLATRIX
AFFLICTORYM.

O CONFORTRESSE OF AFFLICTED,
thou

Send's spirituall (a) comfort in our miseries,
Thou doest reuenge our greatest miseries;
And stil thy help on al our dangers shewe;

What greater comfort can we euer haue,
Then t' thinke that when wee most afflicted are;
Wee haue a patronesse, whose only care
Is how shee may vs from all perils saue;
Our soules (b) crayed backe thou doest in tempests
Thou the disperfer of our sadst annoye,
Thou art the sickly worlds health, peace, and ioye;

When the most dangerous troubles wee abide
Doe not, o do not thy best helpe denie,
And wee'll all Hell's most powerfull power defye.

(a) Who is the comfort of them who are afflicted: what is the
reuenge of them, who are troubled who is the cloathing of
them which are naked Hierychi de panis. S. Theophili.

(b) All boyle, o peace ioy: and health of the world boyle the
ioye of mankind, &c. Hyle the calme port and frer of them
who are tossed with waves &c. Ephr. erat. do landibon
B.V.

AVXILIVM CHRISTIANORVM.

(a) S VCCOUR OF CHRISTIANS, who
can e're expresse

The infinite (b) helps wee all receive from thee
From perils oft, of war thou set's vs free,
And dost the furie of our foes repress.

If e're we be in spirituall distresse,
Wee by thee (c) help't, by thee protected bee,
Thou reconcilest friends by thee we see
Despaire expel'd, thou dost our wronges redresse.

At the hower of death, when our most dangerous state
Requires most succour, thou still readie art
To crosse our, then most busie, hellish foe.

Guide now our steps, and (e) when at deaths pale gate
Wee quaking stand, force thou our foe't depart,
That we to heauen with thee may ioyful goe.

(a) *Marye, always cherisbeth Christians in her armes.
Eutich. de panit. Sancti. Theoph.*

(b) *Of all these see flores exempl. Ant. Dauroolrij c. 2. tit. 38.
39. 40. 41. 42. & 43.*

(c) *Thou art the ayde of sinners, and of those who are desti-
tute of helpe. Ephrem. or, de laud. B. V.*

(d) *O hope of them who despaire 16.*

(e) *Be to me in this life, & mercifull meeke, and benigne virgin
a fervent protectresse, & helper, repelling hostile attempts, &
bringing me to saluation, & preserving in the last moment of
my life my miserable soule, & driving for from it the gastly
fighes of diuels, but in the terrible day of iudgement freeing
me, from eternall damnation, & lastly making me heire to
the inaccessible glorie of thy son, and gods 16.*

REGINA ANGELORVM.

QUEENE OF ANGELLS, since thy
blessed child,

Whose death, true life did to our dead souls bring
Is (al doe know it) a most powerfull thing
Thou wel, and iustly mayst a (.) queene be stil'd.
The highest, and most glorious Hierarchy
Of Angels cannot with thy height compare;
The greatest Angels, and the purest that are,
Thou doest by much surpasse in purity.

O how they al, in thee, thy sonne admire
Who gaue thee such a place, to whose great height
The great'st of them ner'e could, nor can aspire.

Aske thy sweete son, that when with Hell we fight,
He would vouchsafe his blessed Angels send
T' helpe vs, our soules against our foes defend.

(a) Since he who was borne of the virgin is a king, a Lord,
and God, therefore the mother which brought him forth is
properly, and truly esteemed a queene, a lady, and mother of
God, &c. *Atba. m. Euang. de B. V.*

(b) O Mary higher, then the blessed of heauen, purer then the
beames, and glory of the Sunne, more honorable then the
Cherubins, and polyomatus, i. many eyed spirits, holier
then the Seraphins, without comparision more glorious then
all the other hosts of heauen, &c. *Ephrem. orat. de laud. B. V.*
B. V. the same sayth Epiphanius serm. de laud. B. V.

REGINA. PATRIARCHARVM.

QUEENE OF PATRIARCKS, how
this blessed troope

Of fathers wisht to see thee whose chaste wombe

(a) The Temple, throne, & heauen should become

Of the great power, to which all powers stoope.

On thee their hopes, and expectations laye,

(b) Thou art the honor, grace, and ornament

Of all their name, thou (c) not lesse eminent

In the perfection of true faith then they.

Thou in the whole course of thy life pure race

Them in their owne rarest vertues didst excell

And now in glorie doest them all surpasse. (pell

Helpe that wee may, great Queene, such thoughts ex-

As may against vs moue thy sons dread wrath,

And shew vs how to imitate thy Faith.

(a) O blessed virgin, pure doue, and heauenly spouse Mary,
heauen, Temple, and throne of the Diminutie, who hast
for sonne Christ shining gloriously in heauen and earth
Ec. Epiph. ser. de laud. B. V.

(b) Allhail o honour of all prophets, and Patriarchs Ec.
Andr. Cret. in An. B. V.

(c) Thou didst not want the purity of Angels, nor the sayib
of Patriarchs, nor the zeale of Apostles, nor the patience of
Martyrs, nor the sobrietie of Confessours, nor the innocencie
or humilitie of Virgins. Idiora. contemp. de Beata V.
c. 2.

REGINA PROPHETARVM.

O QUEENE OF PROPHETS, the art that
pure white

At which the words of these great Saints did ayme,
How oft haue they, taught by th' alreaching spirite
(a) Extold the glorie of thy sacred name?

How oft haue they that virgin wisht to see (vine
Which the (b) rare gemme, the sayrgrape bearing
The armorie of life, the radiant (c) star should be
From whence to vs Christ's heavenly beames
should shine.

Noe vertue they nor priuiledge enioy'd,
Which on thee (as on farr aboue them all)
In farr more great aboundance did not fall.,

Graunt, gracious queene, our time may be employd
So that with these blest Saints wee euer may
To all the world thy matchles worth displaye.

(a) To thee o virgin, the Prophets giue prayse, &c. Herzeb.
Hier. orat. de S. Maria Deipara.

(b) Hayle armory of life, &c. hayle example of a gemme ex-
ceeding all price, hayle vine producing faire graps, &c.
Chrisof. presb. de laud. B. V.

(c) Hayle most bright star forth of which Christ came &c.
Ephrem. orat. de laud. B. V.

REGINA APOSTOLORVM.

QUEENE OF TH' APOSTLES, the
 dread King thy sonne
 Being by them, he most affected, slayne
 Thou, then the great'st on earth (thy sonne being
 gone)

Didst Queene & Mistresse to these saynts remayne.
 When thou this world chang'dst for a heavenly
 croune,

(a) All, as at fun'ralls of their sou'rayne Queene,
 Though they before to forraine lands are gone,
 Present at thy blest sepulcher were seene.
 Although their zeale, as by their actes appeere,
 Their loue of God and sanctity was great,
 Yet they in all, by thee surpassed were.

Thy powerfull sonne, most gracious Queene, entreats
 That at our death we perfectly may see
 How they all ioy, to be surpas't by thee.

(a) We haue receiued by ancient and most true tradition, that
 at the tyme of her glorious departure, all the holy Apostles
 who trauailed the world for the saluacion of nations listred
 vp on high in a moment mett together at Hierusalem. &c.
 Eusebiius Eremita Hist. Eccle. l. 3. c. 40.

REGINA MARTYRVM.

O Queene of Martyrs who can e're expresse
The wondrous grieffe, which when thy deereft
sonne

To giue his seruants life gaue vp his owne,
Did all the powers of thy soule oppresse?

The sword of sorrow which then pearc't thy hart,
Caus'd thee such paines as thou mayst well compare
With greatest Martyrs: (a) nay the great'st that are
Bee farre surpass by thee, in euery part.

Theyr glorie may (b) bee equalled to thyne
As may the starres vnto th' irradiant rayes
Of sol, when as he doth most clearly shine.

If euer Hell death-threatening stormes doe rayse
Against our constancy, thou for vs pray
And th' suttie force of all such tempestes stay.

(a) Her glory is amongst martyrs. &c. Epiph. Har. 78.

(b) If the Apostle Paule doe, rruely affirme of other sayns
whom the world was not worthy of, what is it fitting wee
should thinke of the virgin mother of God, who as farre ex-
ceede all martyrs in brightness, as doth the sonne the other
starres? Basil selencius on in Annuntiat. dispar.

(c) Giue me the effect of my petition & my desire (lord) the
glorious virgin thy mother Marie my Lady entreating,
praying, & preuailling for me with all thy saints. Amen.
Aug. in mediu. c. 35.

REGINA CONFESSORVM.

QUEENE OF CONFESSORS, thy
 diuine-wrought minde
 Was with (a) all vertues soe exactly dec't,
 Soe free from sinne, soe voyde of all defect,
 As sinnes, to thee th' world could no equall finde.
 Who had a more firme liuely fayth then thou?
 Who was more glad, more ready for that fayth
 To suffer paines: the cruell'st tyrant's wrath
 Could n'ere haue force thy constancy to bowe.
 The great'st Confessor neuer did excell
 In any vertue (c) which we do not see
 T'haue shin'd more truly, and more full in thee.
 Obtrayne we may our soules adorne soe well
 With these thy vertues that when as we dye
 We may through thee the deuill's force defye.

(a) Thou didst not want any kind of vertue, o most glorious
 virgin, not in part but in whole &c. *Idiota consēpl. de B.V. c. 2.*

(b) There neither is, nor euer was, nor will be any spot of sin-
 ne in thee either Originall, or Actuall, or mortall or veniall:
 but thou hast all grace of Naturall benefites, spirittuall gra-
 ces, and celestiall giuifres, *ibidem.*

(c) In thee all vertues as well actiue, as contemplatiue meet ro-
 gather, and make thee more admirable thee all creatu-
 res. 16.

REGINA VIRGINVM.

QUEENE OF VIRGINS, thou the
 glorius (a) croune
 And chief'st grace art of that spotles state;
 Thy (b) sacred wombe to man was neuer knowne!
 Yet hee's thy child, whose doeth Hell's pride abate;
 Thou though a mother, yet without compare
 Then purest virgins wast by farre more pure
 From the decéits of each intrapping snare:
 Thy thoughts, words, deedes were euer all secure:
 None but thy greatest sonne whose wondrous birth
 Did not at all thy virgin-bands (c) vntye,
 Deserued (d) in thy virgin-wombe to lye.
 Vouchsafe (chast queene) while yet we liue on Earth,
 With all blest Virgins which still waite on thee,
 Before thy sonne our aduocate to bee.

(a) Thou art the ornaments, crowne, & ioy of virgins. Ephraem. ouer. de
 Land. 8. P.

(b) Certaine men affirme that Marie married after the birth (of our
 saviour) but they haue not any means to proue it, for those soules who
 were sayd to be of Ioseph, were not borne of Marie, neither is there any
 scripture which makes mention of it. Orig. in Luc. homil. 7.

(c) Vide mater Castissima at (a).

(d) Marie was most cleare wooll, & most renowned for virginity, &
 (without comparison) purer then all the virgins which were vnder
 heauen and she was such an one, and of so great excellency that she alone
 deserued this noe. either should be closed with her, but he who was of
 Royall dignity. Alenimus de Trinitate. l. 3. c. 14.

S O N N E T 44.

REGINA SANCTORVM
O M N I V M.

Q Veeene of all Saints, ô supreamẽ gouvernesse
Next to thy sonne, of all thy sonne hath made:
But onely he noe other can be sayd
Soc powerfull as thy selfe, Hell's force t' repressẽ.
Thou not all women onely didst (b) excell
In vertue, but th' great'st saynts, yea (b) all that are:
Th' Æternall thee, his mountaine, did prepare
On topp of mountaines, there him selfe to dwell,
In fine there is 'twix't other saynts and thee,
As great a diff'rence, as betwixt the taste
And smell of th' most delicious fruiets that bee.
Make intercession that wee may be plac'd
Great Queene, among these saynts with them to
sing.
Th' immortall prayles of thy sonne, our King.

(a) God did not chuse any of the ordinary sex of women to be his mother but her, who should surpass all women in vertue. *Infinis quest. 136.*

(b) Shee is holy and holier then all Saynts: &c. *Damasc. or. 2. de gẽmine meo &c.*

(c) Is not Marie a high Mountayne &c. for Isayas prophesying of the most excellent dignity of this mountayne, sayth: The mountaine of our Lord shall in the latter dayes be prepared in the topp of mountaines. Surely there was a mountaine in the top of mountaynes, because the height of Marie shin'd gloriously above all Saynts. *Greg. mag. l. 1. Reg. c. 2.*

F I N I S.

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